

سُورَةُ النَّحْلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

1. This surah starts with "ataa amrullah" (the Command of Allah has come), it is a strong warning about Allah's punishment coming extremely soon, which shows this is a late Makki surah.
2. The passages after this are directed at the disbelievers; You've made this life a game but life is not a game, and Allah did not create this out of play.
3. What you've seen around you of life and the beauty of the Earth and the sky should show you that life is not a game, everything has a purpose. You do too.
4. Then Allah highlights the attitudes of the disbelievers towards the Qur'an (he quotes their attitudes). All the disbelievers follow each other in these attitudes in the worldly life, but soon it will be a regret for them on Judgment Day.
5. Then Allah starts new criticism the disbelievers have against the Qur'an and the believers. Allah tells the believers to be patient, which shows that the believers are being locked up, tortured etc. Allah warns the disbelievers to stop their evils, otherwise a punishment from Allah will fall on them. The only reason why the punishment hasn't fallen on them yet is because their punishment has a set date with Allah, and when that day comes - they will be destroyed. So stop your evils or wait for that day for the command of Allah.

Ayah 1

أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ ۖ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

Ata amru Allahi fala tasta3jiloohu subhanahu wata3ala 3amma yushrikoon

The decision of Allah has already come. Then don't rush to it. How perfect and Exalted is He over what they associate with Him.

Ata – Although the punishment has not yet been brought down upon the disbelievers (it's a future event) the word ata is past tense.

أَتَىٰ - Came (past tense) - The punishment has not yet been brought down upon the disbelievers. It is an event that is yet to occur, yet Allah (swt) states that it has already come.

أَمْرٌ – command/decision

اللَّهُ - Allah (God)

فَلَا تَسْتَعْجِلُوهُ

فَ - so

لَا - No

تَسْتَعْجِلُوهُ - (you seek to rush it) - present tense is used.

In the first part of the ayah the central subject is Allah (swt) and then the second part of this statement is directed towards humanity. Both the past and present-future tense are being used. Allah is outside of the boundaries of Time, so He is already aware that His command (amr) has been sent. So even though we wait for it, He already is aware when it will come to be.

سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ - How Perfect and Above He is about what they are Associating as partners with Him.

Ayah 2

يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ

Yunazzilu almala-ikata birroohi min amrihi 3ala man yashao min 3ibadihi an anthiroo annahu la ilaha illa ana fattaqoon

He sends the angels down with revelation from His command upon whoever He wants from among His slaves. [they are told] Warn that there is no-one to be worshiped except Myself then be cautious[of my wrath].

رُوح - In this ayah it refers to 'Revelation' (Wahy). It can also refer to Angel Jibreel. It can also refer to Prophet Muhammad (sal Allahu alayhi wasalam) because he has a Soul (Ruh).

أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ - That (all you Messengers) warn that there is no god except Me (ana), so guard yourselves (against evil, sins, the anger and punishment of Allah etc.)

This is extremely powerful as Allah (swt) did not say 'an anthir' – mufrad (singular). These Messengers of Allah (swt) were sent to each nation at various periods in our history. However, here Allah (swt) combines each generation together in order to highlight that the message was the same for each nation.

Ayah 3

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ تَعَالَى عَمَّا يُشْرِكُونَ

Khalaqa assamawati wal-arda bilhaqqi ta3ala 3amma yushrikoon

We have created the skies and the Earth with a purpose. How high above He is over what they attribute [to Him].

Ayah 4

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ

Khalaqa al-insana min nutfatin fa-itha huwa khaseemun mubeen

He created the human being from a fluid and all of a sudden he starts to argue so openly.

نُطْفَةٍ - something on your clothes which seems dirty and you really want to get rid of it.

خَصِيمٌ - opponent.

GEM: Just yesterday you were a dirty fluid, and today you think you can argue against Me? Allah powerfully puts the human in his place.

Ayah 5

وَالْأَنْعَمَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ

Wal-an3ama khalaqaha lakum feeha dif-on wamanafi3u waminha ta-kuloon

And He created the cattle for you. In it is warmth and other benefits and from it you eat.

مَشْغُولٌ عَنْهُ - وَالْأَنْعَمَ خَلَقَهَا (Mashghul anhu)

مَفْعُولٌ بِهِ - أَنْعَمَ (Mafu3ul bihi)

فَعْلٌ - خَلَقَ (fi3il)

مَفْعُولٌ بِهِ - هَا (Mafu3ul bihi)

This is used when the maf3ul bihi is something that the speaker takes a lot of pride in. It can also be used when he wants you to ponder about a particular phrase or idea.

Ayah 6

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ

Walakum feeha jamalun heena tureehoona waheena tasrahoon

And in it for you there is beauty when you bring them back [in the evening] and when you take them out [to graze in the morning].

This refers to the shepherd who as he takes his flock out in the morning he is blessed with the beauty of witnessing the sun rise and when he returns experiences the beauty of the sun set.

Ayah 7

وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَالِغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ

Watahmilu athqalakum ila baladin lam takoonoo baligheehi illa bishiqqi al-anfusi inna rabbakum laraoofun raheem

And they carry your luggage to any land. You could not have taken them by yourselves except with difficulty. Certainly your Master is truly compassionate and Always Merciful.

بِشِقِّ الْأَنْفُسِ – to crack one's self open (in other words virtually impossible to carry without resulting in serious difficulties).

رَءُوفٌ - Someone who understands what you are going through/compassionate

One should ponder over this ayah when packing for travel.

Ayah 8

وَالْخَيْلِ وَالْبِغَالِ وَالْحَمِيرِ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ

Walkhayla walbighala walhameera litarkabooha wazeenatan wayakhluqu ma la ta3lamoon

And the horse, and the mule and the donkey so you can ride on them and as a show of beauty. And He creates that which you don't know.

Ayah 9

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ

Wa3ala Allahi qasdu assabeeli waminha ja-irun walaw shaa lahadakum ajma3een

Only the straightest path leads to Allah and from that are those who veer onto a different direction. And had He wanted He would have guided all of humanity together.

(This is actually where قَصْدُ means straight its مصدر used as an adjective made as مضاف for hyperbolizing reason like عمر الطويل and طول العمر)

سَبِيلِ قَصْد – this is a form of mubalagha as it is more often read as سَبِيلِ قَصْد

قَصْدُ – Means straight. It is used as an adjective and then made into a مضاف (mudaf) for hyperbole reasons. For example, عمر الطويل and طول العمر

Ayah 10

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ

Huwa allathee anzala mina assama-l maan lakum minhu sharabun waminhu shajarun feehi tuseemoon

He is the one who sent water down from the sky. In it there is drink for you and from it trees [sprout] from which your animals graze.

The imagery of animals grazing has is a continuing theme that runs through the beginning of this surah.

Ayah 11

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ

Yunbitu lakum bihi azzar3a wazzaytoona wannakheela wal-a3naba wamin kulli aththamarati inna fee thalika laayatan liqawmin yatafakkaroon

He sprouts from that water crops, and the olives, and the palm trees and the grapes and all kinds of fruits. In all of that there is truly a miraculous sign for a nation that wants to engage in deep thought.

Ayah 12

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

Wasakhkhara lakumu allayla wannahara washshamsa walqamara wannujoomu musakhkharatun bi-amrihi inna fee thalika laayatin liqawmin ya3qiloon

And He subdued the night and the day for you. And the sun and the moon. And the stars have been subdued by His command. In all of that there are many miraculous signs for a nation that wants to think.

In the previous ayah Allah (swt) states لِّقَوْمٍ يَتَفَكَّرُونَ (for a nation that wants to engage in deep thought). Here Allah (swt) drops the standards as He states لِّقَوْمٍ يَعْقِلُونَ (for a nation that wants to think). تَفَكَّرُ requires greater effort than عَقَلَ In other words at least think about these signs.

Ayah 13

وَمَا ذَرَأَا لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَذْكُرُونَ

Wama tharaa lakum fee al-ardi mukhtalifan alwanuhu inna fee thalika laayatan liqawmin yaththakkaroon

And whatever He created for you and distributed in the Earth how different its textures are. In all of that there is truly a miraculous sign for a nation that wants to remember.

ذَرَأَ – to create and distribute

مُخْتَلِفًا أَلْوَانُهُ – This is referred to as النعت السبب (ana3t alsababi). Here the صفة (sifa) precedes the موصوف (mawsuf) and does not follow it in status. Such a phrase would commonly be read as “الوان مختلفة”. Such usage is rare in the Arabic language.

We see another drop in the standard:

1. To engage in deep thought
2. To understand
3. To remember

Moreover, the use of the word “يذكرون” rather than “يتذكرون” highlights the lack of effort involved.

Ayah 14

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ ۚ وَلَعَلَّكُمْ تَشْكُرُونَ

Wahuwa allathee sakhkhara albahra lita'kuloo minhu lahman tariyyan watastakhrijoo minhu hilyatan talbasoonaha watara alfulka mawakhira feehi walitabtaghoo min fadlihi wala3allakum tashkuroon

He is the One who subdued the ocean so that you can eat from it fresh meat. And you draw from it all kinds of jewellery that you dress yourselves in. And you will see the ships piercing in it so that you can pursue from its favour. And so that all of you may become grateful.

وَلِتَبْتَغُوا مِنْ فَضْلِهِ – Refers to communities exchanging in trade.

Allah is calling upon these ayat because they capture a person's attention.

Ayah 15

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ

Waalqa fee al-ardi rawasiyaan tameeda bikum waanharan wasubulan la3allakum tahtadoon

And He dropped onto the Earth deeply penetrated mountains. So that you may not slip. And rivers, and pathways so that all of you may be guided.

وَأَنْهَارًا - فَجْر is absent here(fajara lakum anharan)

This is mahthouf and is part of mubalagha. The eloquence of the Arabic language allows one to omit the verbs yet still understand what is being said.

لَعَلَّكُمْ تَهْتَدُونَ - Guidance here refers not only to guidance in faith but also guidance for the path you are seeking when you are on a journey. For example, the path that leads you home.

Ayah 16

وَعَلَّمَتِ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ

Wa3alamatin wabinnajmi hum yahtadoon

And landmarks and by the stars they will find guidance.

عَلَّمَتِ - Landmarks

Allah (swt) has created natural landmarks as a means of identifying one's location.

Again guidance is used here in the context of assisting in finding one's direction.

Ayah 17

أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ

Afaman yakhluqu kaman la yakhluqu afala tathakkaroon

Is the one who creates ever going to be like the one who does not create? Why do you not make an effort to remember?

Ayah 18

تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ

Wa-in ta3uddoo ni3mata Allahi la tuhsooha inna Allaha laghafoorun raheem

And if you were to try and count the favours of Allah, you would not be able to encompass it. Indeed Allah is the Forgiving and Merciful

In Surah Ibrahim Allah (swt) says:

إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ - inna al-insana lathaloomun kaffar

Indeed, mankind is [generally] most unjust and ungrateful.

In this surah Allah contrasts this by saying: إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ

He completes the subject here by saying that although most of mankind is unjust and ungrateful He is still Forgiving and Merciful.

Ayah 19

وَاللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ

Wallahu ya3lamu ma tusirroona wama tu3linoon

Allah knows what you are keeping secret and what you are making public.

All of us have one or multiple dimensions of our personality that are secret. We present the best of ourselves to others this is not hypocrisy as it is part of our nature. However, Allah knows what we present to the public and what we keep to ourselves.

In the case of the disbelievers Allah (swt) is informing them that He knows their public criticisms against Islam are far different to what they believe in their hearts. Allah (swt) is aware that they accept this message on the inside but refuse to make the necessary changes in their life required to embrace the Islamic faith.

Ayah 20

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ

Wallatheena yad3oona min dooni Allahi la yakhluqoona shay-an wahum yukhlaqoon

Those they are calling besides Allah they don't create anything. They themselves are created.

Ayah 21

أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

Amwatun ghayru ahya-in wama yash3uroona ayyana yub3athoon

They are all dead, without any life in them and they have no recognition for when they will be raised.

Ayah 22

إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ

Ilahukum ilahun wahidun fallatheena la yu'minoona bil-akhirati quloobuhum munkiratun wahum mustakbiroon

The entity worthy of worship for you is a single entity. As for those who do not believe in the afterlife, their hearts are in denial and they are full of arrogance.

وَاحِدٌ – The benefits of Allah (swt) repeating the word وَاحِدٌ for himself:

We know Allah (swt) is One. This revelation is being communicated to a community who believe in multiple gods. This creates scapegoats. In other words, if you are in trouble with one god, you can go to the other god. For example, in Greek mythology the gods are constantly fighting one another for the loyalties of human beings. By using وَاحِدٌ Allah (swt) is taking away all of their scapegoats. They have no-one to turn to except Allah (swt)

This is not just theological – it's psychological. Psychologically people do not want to deal directly with Allah (swt). Our religion is quite unique and powerful in that it has removed the need for formalities between the Master and the slave. We have a direct relationship with Allah (swt) and one should not ignore Him. If one wants to make tawbah or du'a then they communicate directly with Allah (swt).

The contrast between the one who believes in Allah (swt) and the one who is arrogant is that when you really believe Allah (swt) is one and you are in constant remembrance of Allah then you think of yourselves as nothing – all pride is removed.

Ayah 23

لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ

La jarama anna Allaha ya3lamu ma yusirroona wama yu3linoona innahu la yuhibbu almustakbireen

No doubt, Allah knows what they keep secret and what they expose. He does not love those who become arrogant.

La jaramah – roughly translated as no doubt about it.
Ibn faris also believed it meant “I swear to God”

La jarama always comes with أَنَّ – some scholars suggest that this is an additional form of emphasis because أَنَّ already implies some emphasis in it.

Ayah 24

وَإِذَا قِيلَ لَهُمْ مَّاذَا أُنْزِلَ رَّبُّكُمْ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ

Wa-itha qeela lahum mathaanzala rabbukum qaloo asateeru al-awwaleen

And when it is said to them what did your Master send down, they say: “Legends of old times.”

اسطورية – singular is اسطور (oosturah). This came to the Arabs from Greek – اسطورية (oostoriah). In English the word is story. This highlights a shared origin of the word.

أَسَاطِيرُ – Legends/ stories of old times

Ayah 25

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلا سَاءَ مَا يَزُرُونَ

Liyahmiloo awzarahum kamilatan yawma alqiyamati wamin awzari allatheena yudilloonahum bighayri 3ilmin ala saa ma yaziroon

So that they may all carry their heavy burdens on the day of Resurrection and the heavy loads of others that they misguided without any knowledge. Oh no! What a horrible load they are carrying.

أَوْزَار or Wizar – a heavy load

الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ – This has two interpretations:

1. They did not realise they were misleading others
2. They successfully misguided others who had no knowledge

This is not the first time the phrase heavy load is mentioned. Everything is tied together. We were told if you carry your luggage by yourself your back will break.

Here Allah (swt) informs the disbelievers that they will now carry their luggage of evil deeds all at once and the deeds of those who they mislead.

كَاْمِلَةً – all at once.

Ayah 26

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَنَّهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ

Qad makara allatheena min qablihim faata Allahu bunyanahum mina alqawa3idi fakharra 3alayhimu assaqfu min fawqihim waatahumu al3athabu min haythu la yash3uroon

Those who came before they plotted also, then Allah attacked their buildings from their very foundations. Then the ceiling caves in on them from above them and the punishment comes upon them from where they have not realised.

الْقَوَاعِدِ - foundation

Allah (swt) attacks by starting with the foundation as this is the strongest part of the building.

Ayah 27

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشَاقُّونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ

Thumma yawma alqiyamati yukhzeehim wayaqoolu ayna shuraka-iya allatheena kuntum tushaqqoona feehim qala allatheena ootoo al3ilma inna alkhizya alyawma wassoo-a 3ala alkafireen

Then on the day of Resurrection He will humiliate them, and He will say where are these associates of Mine? The ones that you were so adamant in opposing Us in. Those who had been given knowledge will say on that day: "Humiliation today and the worst outcome will come upon the disbelievers."

تُشَاقُّونَ / شَاقَّةٌ – to argue to debate

قاومة - to viciously oppose

الَّذِينَ أُوتُوا الْعِلْمَ - Those given knowledge refers to the Muslims

Ayah 28

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوْا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ

Allatheena tatawaffahumu almala-ikatu thalimee anfusihi faalqawoo assalamama kunna na3malu min soo-in bala inna Allaha 3aleemun bima kuntum ta3maloon

Those that the Angels had taken away while they were wronging themselves. They are in submission [before the angels]. "We were not doing any wrong." On the contrary, no doubt Allah knew what you were up to.

This ayah refers to those who were taken from the dunya and while in the ghaib inform the angels that they had submitted to Allah (swt). This is not specific to disbelievers; it can also refer to Muslims.

Ayah 29

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبَشِّرْهُم بِمَثْوَاهُمْ الْمُتَكَبِّرِينَ

Fadkhuloo abwaba jahannama khalideena feeha falabi'sa mathwa almutakabbireen

Enter the gates of hell to remain therein. What a horrible place for those who were arrogant.

Ayah 30

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرٌ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ

Waqeela lillatheena ittaqaw matha anzala rabbukum qaloo khayran lillatheena ahsanoo fee hathihi addunya hasanatun waladarual-akhirati khayrun walani3ma daru almuttaqeen

And We said to those who protected themselves, "What did your Master send?" They say, "Good [was sent]". Those who excelled in this world [there is] good. The whole of the afterlife is in fact better. And what a beautiful home for those who protected themselves.

نصب على المدح خيراً

This ayah is extremely deep as when the believers respond with "Good," they do so in such an emphatic expression that it indicates they have experienced revelation – thus the nasb form. Their response is genuine.

Ayah 31

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ

Jannatu 3adnin yadkhuloonaha tajree min tahtiha al-anharu lahum feeha ma yashaoona kathalika yajzee Allahu almuttaqeen

Gardens of Eden they will enter at the foot of which rivers will be flowing. They will have in it whatever they want. That is how Allah compensates those who protect themselves.

Allah (swt) highlights that people will neither need to ask nor request what they desire (يسألون or يطلبون). All that is required is for them to want something and they will have it.

Ayah 32

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ

Allatheena tatawaffahumu almala-ikatu tayyibeena yaqooloona salamun 3alaykumu odkhuloo aljannata bima kuntum ta3maloon

Those who the Angels took that were good and pure, they will say: "Peace be upon you. Enter Paradise because of what you used to do."

طَيِّبِينَ - Good and pure

Previously the angels took people away who were wronging themselves. In this ayah the angels are taking the good and pure.

Ayah 33

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرٌ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ
وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

Hal yanthuroona illa anta'tiyahumu almala-ikatu aw ya'tiya amru rabbika kathalika
fa3ala allatheena min qablihim wama thalamahumu Allahu walakin kanoo
anfusahum yathlimoon

Are they waiting for the time in which the angels will come at them or another decision of your Master arrives? That is what those who came much before them did. Allah did not wrong them at all. They wronged themselves.

فعل - thoughtless/ mindless action.

Ayah 34

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ

Faasabahum sayyi-atu ma 3amiloo wahaga bihim ma kanoo bihi yastahzi-oon

Then the evil of what they had done came and attacked them. And the very thing they used to ridicule encircled them.

Allah (swt) does not say His punishment attacked them. Allah (swt) says that it is their evils deeds (their sins) that attacked them.

Ayah 35

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا
حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ
الْمُبِينُ

Waqala allatheena ashrakoo law shaa Allahu ma 3abadna min doonihimin shay-in
nahnu wala abaona wala harramna min doonihi min shay-in kathalika fa3ala
allatheena min qablihim fahal 3ala arrusuliilla albalaghu almubeen

Those who associated others with Allah said, "Had Allah wanted we would not have worshipped anybody except Him. Nor our ancestors and we would not have sanctified anything other than Him. That is what those who came before them did. Is there any responsibility on the Messenger except to communicate a clear message.

This is an important ayah. The disbelievers are shifting the blame from themselves. They argue that if it was by Allah's will that they were mushriqeen then they are not to blame. However, Allah (swt) responds to this argument by informing them that if they had been listening to the message, they would not make such a dishonest claim. The role of Messenger is not to answer their philosophical questions; it is to communicate the Message of God clearly. If they listened to the message such questions would not arise.

Lesson – when engaging in da3wah never be distracted by what we have to share with people – keep it simple and clear.

Part two

Ayah 36

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ

Walaqad ba3athna fee kulli ommatin rasoolan ani o3budoo Allaha wajtaniboo attaghoota faminhum man hada Allahu waminhum man haqqat 3alayhi addalalatu faseeroo fee al-ardi fanthuroo kayfa kana 3aqibatu almukaththibeen

And He appointed to each nation a messenger for you to worship Allah and to stay away from the forces of rebellion. Among them are those who Allah guided. Among them are those whose misguidance was materialised. Then travel the land and take a look for yourselves. How was the outcome of those who lied [against the truth]?

بَعَثْنَا – appointed/raised

Context – this is Allah's commentary regarding the previous ayah. The root problem is not that the disbelievers have not been guided, it is the fact that they are loyal to those who seek rebellion against the message of Allah (swt).

حَقَّتْ عَلَيْهِ – became a reality for them, meaning misguidance was rightfully deserved for them.

فَسِيرُوا – travel/ move around

Ayah 37

إِنْ تَحَرَّصَ عَلَىٰ هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَن يُضِلُّ وَمَا لَهُم مِّن نَّاصِرِينَ

In tahris 3ala hudahum fa-inna Allaha la yahdee man yudillu wama lahum min nasireen

If you are zealous in guiding them, then you should know that Allah does not guide whoever He decides to misguide. And they will have no aid.

Having to face the fact that he would not be able to guide some of his own people was very difficult for the Messenger (salallahu 3alayhi wasalam). To the Messenger (salallahu 3alayhi wasalam), they are not Kuffar to him first, they are his own people. The Prophet (salallahu 3alayhi wasalam) views this in that he is the Messenger for all of humanity yet he cannot even save his own people.

Allah (swt) does not gauge the success or failure of his Messenger by how many of his own people he can guide. The lesson here is that you don't guide whoever you love – the decision belongs to Allah (swt). However, one is not to give up in reminding people (and family) about the message.

Ayah 38

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَٰكِنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ

Waaqsamoo billahi jahda aymanihim la yab3athu Allahu man yamootu bala wa3dan 3alayhi haqqan walakinna akthara annasi la ya3lamoon

And they made an oath to Allah, the strongest form of oath. Allah is not going to raise anyone who dies. On the contrary, that is a promise that is mandated on him, truly. However, most people have no knowledge.

جَهْدَ – to put a lot of effort in your oath – loud and emotional when they take their oaths.

حَقًّا – truly

In other words, it's a demand of Allah's justice that He will raise and will bring all to account. The promise is on Him and therefore it must be true.

Ayah 39

لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلَفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ

Liyubayyina lahumu allathee yakhtalifoona feehi waliya3lama allatheena kafaroo annahum kanoo kathibeen

So that He may clarify for them the things they used to differ in and so that the disbelievers come to know that they have been liars.

There is an interesting riddle here:

An individual who lies is already aware that he is a liar. So how will he get to know he is a liar in the afterlife?

There are two interpretations for this:

Individuals will come to learn that they were wrong in the assumptions they were making. Someone who is wrong may not know that they are mistaken in their beliefs

and attitudes. However, the assumption in this ayah is that they are aware of their lies.

One of the functions of Judgement day is that the disbelievers will get to know once and for all that they have been lying. This perhaps is talking about a phenomenon in psychology where an individual lies for so long that they come to believe their lies – it becomes a reality for them. They will come to see that the assumptions they had ingrained deep within their hearts were wrong.

Ayah 40

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ

Innama qawluna lishay-in itha aradnahu an naqoola lahu kun fayakoon

Us, saying something when We have intended it then We say to it: “Be,” and it comes into existence.

In other words judgment day is not far off. It just takes one word from Allah (swt) and it will happen.

Ayah 41

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَا جُرْ الْأُخْرَى أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ

Wallatheena hajaroo fee Allahi min ba3di ma thulimoo lanubawwi-annahum fee addunya hasanatan walaajru al-akhirati akbaru law kanoo ya3lamoon

And those who have migrated for the sake of Allah after they were wronged, We will settle them in this life in the most beautiful way. And the compensation of the afterlife is greater even, had they any knowledge.

ما مصدرية (ma mastariya) this is more common in classical Arabic as it is stronger than ان مصدرية (an mastariya)

لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً – This is good news from Allah (swt) to the Muslims that He will settle them where they want to be and they will be given a stable home. In other words, once Makkah is conquered, the Muslims will be able to move around in that city as they please.

تَبَوَّءَ – to move where you find everything suitable.

Ayah 42

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

Allatheena sabaroo wa3ala rabbihim yatawakkaloon

Those who remain patient and continuously place their trust only on their Master.

Ayah 43

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِيَ إِلَيْهِمْ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

Wama arsalna min qablika illa rijalan noohee ilayhim fas-aloo ahla aththikri in kuntum la ta3lamoon

And We didn't send any before you except men that we inspired to also. Then ask the people of remembrance if you have no knowledge.

This ayah is used quite frequently in the Quran - to ask the people of knowledge if you don't know – فَسْأَلْ

أَهْلَ الذِّكْرِ – These are the People of the Book and the scholars among them. In this surah we are learning that Allah (swt) refers to the revelations sent to the People of the Book as الذِّكْرِ. In the previous surah the Quran was also referred to as الذِّكْرِ.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

(Indeed, it is We who sent down the Quran and indeed, We will be its guardian.)

Ayah 44

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

Bilbayyinati wazzuburi waanzalna ilayka aththikra litubayyina linnasima nuzzila ilayhim wala3allahum yatafakkaroon

[If you don't know] of the clear proofs and the psalms [of the past]. And we have revealed to you the ultimate reminder so that you may clarify for all people what was sent down to them. And so they may engage in deep thought.

This suggests the way in which we should interact with the scholars of the past. Interestingly in many parts of the Muslim world the imams (our scholars) are supposed to be knowledgeable of the Torah and Injeel in their original languages.

Modern scholars of other faiths tend not to talk about previous Prophets with respect. They attribute allegations against them and thus one of our responsibilities is to clean the impurities that are found within their religion and scripture.

Ayah 45

الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ

Afaamina allatheena makaroo assayyi-ati an yakhsifa Allahu bihimu al-arda aw ya'tiyahumu al3athabu min haythu la yash3uroon

Do those who are plotting evil feel safe that Allah will not sink the Earth along with them or that Allah will bring the punishment at them from where they could not have realised.

Note: Allah (swt) does not say that He won't sink them into the Earth but that Allah (swt) will sink the Earth itself with them in it.

Ayah 46

أَوْ يَأْخُذْهُمْ فِي تَقَلُّبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ

Aw ya'khuthahum fee taqallubihim fama hum bimu3jizeen

Or He will grab them in the middle of their daily activity and they won't be able to overpower the punishment at all.

Ayah 47

أَوْ يَأْخُذْهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ

Aw ya'khuthahum 3ala takhawwufin fa-inna rabbakum laraoofoon raheem

Or He will grab them while they are on guard and certainly your Master is Extremely Compassionate, Always Merciful.

تَخَوُّفٍ / خوف – To be on guard waiting for the attack of your enemy. Allah (swt) is saying that it doesn't matter how ready you are they will not be able to escape His punishment.

تقلب – They are unaware of an attack and thus they were engaged in other things when Allah's punishment seized them.

أَوْ يَأْخُذْهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ

This refers to Allah's compassion in not having punished them yet for their disbelief.

Ayah 48

أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَقَّهُوْا ظِلَالُهُ ۖ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ

Awa lam yaraw ila ma khalaqa Allahu min shay-in yatafayyao thilaluhu 3ani alyameeni washshama-ili sujjadan lillahi wahum dakhiron

Did they not look to what Allah created of all kinds of things? Their shadow pulls back from the right and the left in prostration to Allah and they are humble.

يَتَفَقَّهُوْا / فاء – to return(similar to رجع / rja3)

يَتَفَقَّهُوْا ظِلَالُهُ – as the day goes by the shadow traces back (it pulls back).

عَنِ الْيَمِينِ وَالشَّمَائِلِ – Right and left but could also refer to north and south

وَهُمْ – refers to the creations of Allah (swt) who become humiliated and powerless before Allah (swt).

Allah (swt) is talking about every plant and creature upon which a shadow falls. In and of itself that shadow is in sajda and that creature is in complete humility to Allah (swt).

دَاخِر is encompassed through the following:

- humility
- embarrassment
- powerlessness

Ayah 49

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا يُسْتَكْبِرُونَ

Walillahi yasjudu ma fee assamawati wama fee al-ardi min dabbatin walmala-ikatu wahum la yastakbiroon

To Allah alone, whatever is in the skies and in the Earth prostrate [to him]. All creatures and the angels [do the same] and they show no arrogance.

Ayah 50

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Yakhafoona rabbahum min fawqihim wayaf3aloona ma yu'maroon

They fear their Master from above them and they do what they have been commanded.

We have been commanded to perform sajda.

يَخَافُونَ رَبَّهُمْ – they fear their Master. When they prostrate to their Master, it is a witness for them that they truly do fear Allah (swt).

Ayah 51

وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ إِلَّا هُوَ إِنَّنِي أَنَا اللَّهُ وَأَحِدٌ فَايْتِي فَارْهَبُونِ

Waqala Allahu latattakhithoo ilahayni ithnayni innama huwa ilahun wahidun fa-iyayya farhaboon

Allah said, “Do not take two gods”. He is one single entity. And be extremely afraid of Me alone.

This ayah refers to the Christians who believe in the trinity. Though they believe in the father, the son and the holy spirit they tend to only emphasise two – the father and the son.

Ayah 52

وَلَهُ ۥ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللَّهِ تَتَّقُونَ

Walahu ma fee assamawati wal-ardi walahu addeenu wasiban afaghayra Allahi tattaqoon

To Allah alone belongs what is in the skies and the Earth and to Him alone the religion belongs permanently. Is it other than Allah that you are afraid of.

وَاصِبًا – permanent. It means to remain unchanged over a long period of time.

The essential teachings of this religion will not be changed. In other words, you have altered the teachings as the original teachings were all the same.

Allah (swt) mentions this because when the Christians and the Jews realised there were aspects of their original teachings that were changed, in the depths of their hearts they were aware that what Allah (swt) is saying in the Quran is true. Rather than fear Allah (swt) they instead feared the response of their own community in regards to this matter.

Ayah 53

وَمَا بِكُمْ مِّنْ نِّعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْرُونَ

Wama bikum min ni3matin famina Allahi thumma itha massakumu addurru fa-ilayhi taj-aroon

And what you enjoy from any blessings in your life, then know that it is from Allah. Then the moment any kind of harm touches you then you will cry out in anguish.

تَجْرُونَ – to cry out like an animal in pain

يجتر / جائر – for an animal to cry out when it is being attacked or starving – Allah (swt) is saying that they turn into animals when harm touches them and you cry out to Allah (swt) in a desperate fashion.

Ayah 54

ثُمَّ إِذَا كُشِفَ الضُّرُّ عَنْكُمْ إِذَا فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ

Thumma itha kashafa addurra 3ankum itha fareequn minkum birabbihim yushrikoon

When He removes the harm from you, immediately a group among you associates others with their Master.

كُشِفَ – to alleviate/remove

Ayah 55

لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ

Liyakfuroo bima ataynahum fatamatta3oo fasawfa ta3lamoon

They should go ahead and disbelieve in what they have been given. Then enjoy yourselves. Soon you shall come to know.

The above statement is sarcasm. The tense changes from third person to second person. When using third person one distances themselves from what is being said. They don't believe it applies to them. When the tense changes to second person, the language becomes threatening and they become fearful.

Ayah 56

وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَفْتَرُونَ

Wayaj3aloona lima laya3lamoona naseeban mimma razaqnahum tallahi latus-alunna 3amma kuntum taftaroon

And they attribute from what they have no knowledge of a portion from what We have provided them? By Allah I swear that you will be deeply interrogated about the things you have created.

This ayah refers to those deities they associate with Allah (swt) in which they have no knowledge of and in which they set aside a portion of their sacrifices for them.

Allah (swt) swears by himself in this ayah. This shows a progression from previous chapters. Earlier Allah (swt) swore by the Prophet (salallahu 3alayhi wasalam). This highlights Allah's (swt) anger at the practices of the people of Quraish.

Ayah 57

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ وَلَهُمْ مَا يَشْتَهُونَ

Wayaj3aloona lillahi albanati subhanahu walahum ma yashtahoon

And they make daughters for Allah? How perfect He is! And they have what they prefer.

وَلَهُمْ مَا يَشْتَهُونَ - In other words they prefer sons for themselves.

Ayah 58

بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ

Wa-itha bushshira ahaduhum bilontha thalla wajhuhu muswaddan wahuwa katheem

And when He is given good news of a female, his face remains black and he is swallowing his sadness.

Allah (swt) mentions this ayah right after He mentions blasphemy – you prefer sons and you give me daughters?! The preference of sons has now become associated with a great crime.

Why they attribute sons for themselves:

This is not based on theological reasons – a son will support and protect the family whereas the daughter is a liability. Moreover, she is married into another family but still receives inheritance.

ظَلَّ – to remain/ to stay

مُسَوِّدًا / yaswadu/iswidad – black

This ignorance regarding preference of sons over daughters is not limited to disbelievers. Allah (swt) decided that this attitude is so heinous he made a specific ayah in the Quran dedicated to it. This is not a small matter.

كَظِيمٍ – to swallow something big (In this context they become deeply depressed because he has a daughter.)

This practice occurred during the days of jahiliya but we can still see it being implemented today in Muslim countries. When people repeat the behaviour of jahiliya Allah (swt) repeats the punishment that was given to the people of jahiliya.

All the evil deeds at the national levels that Allah (swt) described in the Quran can all be found in an average Muslim community:

- Shirk
- kuffur
- nifaq
- dishonesty
- cheating
- lying
- stealing

Ayah 59

يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ ۚ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ ۗ أَلَا سَاءَ مَا يَحْكُمُونَ

Yatawara mina alqawmi minsoo-i ma bushshira bihi ayumsikuhu 3ala hoonin am yadussuhu fee atturabi ala saa ma yahkumoon

He hides from his community, out of the ugliness of what he has been congratulated with. Should he hold onto the baby despite the humiliation or should I bury it in the dirt? No, what a horrible decision they are making.

تَوَارَىٰ – to hide after you have been defeated. You are so humiliated and embarrassed by this defeat that you cannot bear to show your face in public.

Umar (r.a) used to recite these ayat and cry because he had engaged in these actions before coming to Islam.

The above crime is also mentioned in Surah At-Takwir

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ
بِأَيِّ ذَنْبٍ قُتِلَتْ

And when the girl [who was] buried alive is asked
For what sin she was killed

This attitude is such a sick disease to think of boys as a blessing and girls as a means of increasing one's sabr.

Hadith regarding this topic:

“Whoever has three daughters or sisters, or two daughters of two sisters, and lives along with them in a good manner, and has patience with them, and fears Allah with regard to them will enter Paradise.” (Reported by Abu Dawud, Al-Tirmidhee and others)

Ayah 60

لِّلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوِّءِ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ

Lillatheena la yu'minoona bil-akhirati mathalu assaw-i walillahi almathalu al-a3la wahuwa al3azeezu alhakeem

Those who do not believe in the afterlife, is the worst kind of example. And to Allah belongs the highest examples and He is the Ultimate Authority, the All Wise.

After mentioning those who bury their daughters, Allah (swt) refers to those who do not believe in the afterlife. In other words, people who commit such crimes have no belief in the afterlife and are therefore the worst of examples.

وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ – This can be interpreted in several ways:

When Allah (swt) refers to Himself, He gives the highest forms of examples. For example, لَيْسَ كَمِثْلِهِ شَيْءٌ (Nothing is like Him).

Allah (swt) does not give examples of Himself instead He gives examples of our relationship with Him. He makes parallels between relationships He has with us – not Himself.

For example, the relationship Allah (swt) has with us can be compared to in some sense like the relationship between a master and a slave.

The love Allah (swt) shows to us can be compared in some sense to the love a mother has for her child. The word rahim comes from the word rahm – rahm is for who? The mother.

The relationships can be compared but then for Allah (swt) is the infinite.

Allah owns the best possible examples. In other words when Allah (swt) gives an example it is the best possible example.

Ayah 61

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهِمْ مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَحْزِرُونَ سَاعَةً ۚ وَلَا يَسْتَقْدِمُونَ

Walaw yu-akhithu Allahu annasa bithulmihim ma taraka 3alayha min dabbatin walakin yu-akhkhiruhum ila ajalini musamman fa-itha jaa ajaluhum la yasta'khroona sa3atan wala yastaqdimoon

Had Allah taken people from the Earth on account of the wrong they had done, not a single beast would be left on Earth. However, He does give them time until a deadline that is well-named. And when their deadline does arrive they will not be able to delay it an hour or bring it forward.

Keep in mind the wrong that was just mentioned – shirk and thinking of a daughter as less than a son.

يَسْتَقْدِمُونَ – To bring forward. This is mentioned here because the questioning that will occur during the afterlife is so long that people just want it to end.

Ayah 62

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُّفْرَطُونَ

Wayaj3aloona lillahi ma yakrahoona watasifu alsinatuhumu alkathiba anna lahumu alhusna la jarama anna lahumu annara waanna hum mufratoon

And they associate with Allah what they hate themselves. And their tongues describe lies that they are going to have the best [possible ending]. There is no doubt, they will have the fire and they are going to be left abandoned.

Afrata shayun – you forgot it and you left it

This passage refers to the individual who was thinking about burying his daughter and forgetting about her and leaving her. Allah (swt) says that He will put these people in the fire and they too will be left and forgotten.

Ayah 63

لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ

Tallahi laqad arsalna ila omamin min qablika fazayyana lahumu ashshaytanu a3malahum fahuwa waliyyuhumu alyawma walahum 3athabun aleem

I swear by Allah, we had sent messengers from much before you. And shaytan beautified their deeds to them. Then he is their protector friend on that day and they will have painful torture.

Ayah 64

وَمَا أُنْزِلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

Wama anzalna 3alayka alkitab illa litubayyina lahumu allathee ikhtalafoo feehi
wahudan warahmatan liqawmin yu'minoon

And We have not sent the book to you for any other reason except that you should clarify it for them thoroughly in matters that they have disagreed with each other in and as a guidance and a mercy for a nation that wants to come to faith.

Ayah 65

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ
يَسْمَعُونَ

Wallahu anzala mina assama-l maan faahya bihi al-arda ba3da mawtiha inna fee
thalika laayatan liqawmin yasma3oon

Allah sent water from the sky and He gave life to the Earth by means of it after it had died. In it there is a miraculous sign for a nation that wants to listen.

The sign does not only refer to plants being given life through water. It is also referring to the connection between revelation and hearts. If one's heart has hardened and it has become lifeless, this revelation will re-awaken the heart and bring it back to life. There is a condition though – one must listen to the revelation and to what it says. In the same way that water is absorbed into the Earth, these words have to be absorbed into the heart.

Part 3

Introduction

In this Surah, we're going to see a comprehensive list of Allah's (swt) favour. In between those favours we'll see deep philosophical arguments which are the concluding of Makkan arguments. This is because as we go into Surah Al-Israa and Surah Al-Kahaf, we are going to find a different type of Quranic education. It's going to draw upon a lot of lessons from history and a lot of lessons from human behaviour.

In this half of the Surah there is an emphasis on the need to reflect upon the creations of Allah (swt). There is a discussion of the things which people usually take for granted, i.e. the creation around us. This is one of the things that is unique about the Quranic mindset. Someone who has really internalised the thought process of the Quran does not see the world in the same way as everybody else does. The

same exact things that are mundane to anybody else become a point of reflection that is essentially Ahl Al-Quran.

Ayah 66

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبْنَا خَالِصًا سَائِغًا لِلشَّارِبِينَ

Wa-inna lakum fee al-an3ami la3ibratan nusqeequm mimma fee butoonihi min bayni farthin wadamin labanan khalisan sa-ighan lishsharibeen

For you, particularly in cattle there is a powerful lesson and a warning. We give you drink from what is in its belly in between filth and blood. Pure milk, that goes down easy for those who drink.

3abara/ya'buru – to cross over something

عِبْرَةٌ – Lesson which makes a tear cross over the eye. A powerful message which makes us think deep enough to make us cry.

The Arabs are being told that when they look at the cattle they should be so lost in thought it should almost make them cry. If we look at this ayah in the context of the nation this revelation is being communicated to (Quraish) then one can understand why this is such a powerful sign. These Arabs are in the middle of desert surrounded essentially by death. There is no sustenance and the biggest problem one faces in desert climate is finding something to drink. One of the fundamental sources of drink and nourishment for these people is milk.

Allah (swt) did not use tusqeequm (the cow gives you drink). Instead He said نُسْقِيكُمْ (We [meaning Allah swt] give you drink).

Shariba – to drink

سَائِغًا – A drink that goes down easy or a drink that you keep wanting more of.

Ayah 67

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ

Wamin thamarati annakheeli wal-a3nabi tattakhithoona minhu sakaran warizqan hasanan inna fee thalika laayatan liqawmin ya3qiloon

And from the fruits of the palm trees and the grapevines, you draw out from it all kinds of sweet drinks and good kinds of provision. In all of that truly there is a miraculous sign for a nation that tries to understand.

سَكَرًا – Refers to both wine and sweet drinks

Allah (swt) is taking credit for human creativity. Usually when one creates a dish they attribute the creativity to themselves but Allah (swt) is informing us that all credit belongs to Him. Everything that is developed, from the light bulb to the Ipad, they all become signs of Allah (swt) because they are a product of what He created – the human mind and the ingredients that were necessary to put these things together.

لَقَوْمٍ يَعْقِلُونَ – The use of Qawmin ya3qiloon as opposed to Qawmin 3aqleen– when you have the sifa coming as a verb it means an attempt is being made. For a nation that tries to understand, they will find miraculous signs.

Ayah 68

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ

Waawha rabbuka ila annahli ani ittakhithe minal jibali buyootan wamina ashshajari wamimma ya3rishoon

And your Master revealed to the bee, “That you should make homes out of mountains and in trees and in the buildings they create.”

This small creature has been commanded to make a house where even humans have a difficult time making homes.

Previous nations that were destroyed when Allah (swt) elaborated their power He said, “They were even able to carve homes out of mountains.”

يَعْرِشُونَ /Arsh – Something elevated or high up. It can also refer to something planted deep into the ground and raised high – like a trellis

Ayah 69

ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ

Thumma kulee min kulli aththamarati faslukee subula rabbiki thululan yakhruju min butooniha sharabun mukhtalifun alwanuhu feehi shifaon linnasi inna fee thalika laayatan liqawmin yatafakkaroon

“Then consume from all the fruits. Then pursue the pathway of your Master with humility.” A drink comes out from its belly. How different its textures are. In it especially there is healing for people. In all of that truly there is a miraculous sign for a nation that wants to think deeply.

فَاسْلُكِي /Salaka/yasluki – to pursue

When one observes a bee it tends to move in a spiral fashion and it appears to be quite confused really as it does not follow a straight and direct path. It moves around along multiple paths – every direction is a path. Allah (swt) describes every one of those navigational turns as something that He dictated. The bee is following

revelation. Today, we understand that the bees move in this way because as they are travelling they meet air resistance and they turn in order to take the path of the least air resistance. They are engineered to take the most efficient path in relation to their size.

ذُلُّ comes from the word Thaleel which means powerless. It can also mean to put one's head down in humility. When someone puts their head down it is called thaleel. It also refers to a person that has been brought down.

Thalul – We have come upon this word previously in Surah Al- Baqarah when the cow was being described:

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولَ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا

They said, "It is a cow that has not been domesticated. It does not plough the land nor does it irrigate the field. One free from fault with no mark upon her."

This bee is in complete submission to Allah SWT - with humility.

When Allah (swt) states:

يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ

We observe a change in the subject because He is not addressing the bee directly anymore. When the words فَاسْأَلْنِي and كَلَى are used it is Allah (swt) providing a direct command to the bee.

Such ayat in the quran are provided in order for us to reflect. The next time you see a bee remember that it follows revelation as it becomes a reminder for us to follow revelation.

Up to this point we have two stomachs being mentioned – the cow and the bee

مُخْتَلِفٌ – refers to different forms of honey

شِفَاءٌ - healing

There is a verb transition – from ya3qilun to yatafakarun. Deep thought and reflection takes more work attempting to understand something. It is easier to observe milk coming out of a cow as the process is very direct. Whereas the process in which the honey is derived is more complex and therefore requires deeper thought.

Ayah 70

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا
إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ

Wallahu khalaqakum thumma yatawaffakum waminkum man yuraddu ila arthali al3umuri likay la ya3lama ba3da 3ilmin shay-an inna Allaha 3aleemun qadeer

And Allah created you. Then he will take you away. And then some of those among you are going to be turned back until they reach senility so that he may not know

after he had come to know anything. Certainly Allah is All Knowledgeable and All Powerful

Allah now turns to the creation of humans

وَمِنْكُمْ مَّنْ يُرَدُّ - In other words, they will wish they had died but they will be turned back because their time has not yet come. People tend to reach this state of weakness when they begin to question why they are still alive.

أَرْدَلٍ - ugly, beneath everything, weak, despicable - In other words aging becomes ugly as you tend to rely on others and also physical changes occur such as the appearance of wrinkles.

Old age is something that our Messenger (salallahu 3alayhi wasalam) sought refuge from.

The transition from the previous ayah to this ayah is very powerful. In the previous ayah, Allah (swt) says there is a healing in honey for people but here it is implied that death and old age have no cure.

لِكَيْ لَا يَعْلَمَ - His memory begins to lapse.

In Surah Al-Hajj Allah talks about this returning:

وَمِنْكُمْ مَّنْ يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمْرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا

In other words, these ayat inform us that the limitations of childhood revisit us as we get older.

إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ - this is a beautiful conclusion to the ayah as Allah (swt) is contrasting His Knowledge and Competency with that of the human being. Allah's (swt) Knowledge and Competency doesn't deteriorate whereas the human does.

Ayah 71

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَادَدِي رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ

Wallahu faddala ba3dakum 3ala ba3din fee arrizqi fama allatheena fuddiloo biraddee rizqihim 3ala ma malakat aymanuhum fahum feehee sawaon afabini3mati Allahi yajhadoon

Allah has given preference some of you over others in provision. Those who have been blessed are never going to return their own provision to what their right hands possess so they would be equal to them. Is it the favour of Allah that they are debating against?

When Communism was a growing phenomenon in the world, they would argue with the Muslims against this idea and say the disparity of wealth is not a result of God, it's a result of these economic systems such as capitalism where the greedy get more and the rest are left behind. That's why we have to have a just system that is based on equality that is why everyone should receive the same salary.

In the Quran Allah teaches us that we weren't created in the same way – we have different talents, physical capabilities differ, intellectual differences – so there will be a disparity in wealth. The Quran or Islamic economic philosophy is not one of we all need to make the exact amount of money, there is going to be economic diversity.

This is an interesting comparison in this surah – the comparison of high and low in human beings [slave and master] is then connected back to levels of faith.

بِرَأْدَى – return/give back/reject

مَا مَلَكَتْ أَيْمَانُهُمْ – What their right hands possess – their slaves.

In other words, no person will give a substantial amount of their provision to their slaves. Such a thought will not cross their minds as they would never make them an equal. Allah (swt) is saying that they detest the idea of making someone who is lower in status to them their equal and yet in their life decisions they think they have as much authority as Allah (swt) does. They somehow believe that Allah (swt) should be brought down to the same level as themselves.

أَفَبِعِزَّةِ اللَّهِ يَجْحَدُونَ -The favour of Allah (swt) that is mentioned here is that He does not punish them immediately for their disbelief.

Ayah 72

وَاللَّهُ جَعَلَ لَكُم مِّنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُم مِّنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ
مِّنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ

Wallahu ja3ala lakum min anfusikum azwajan waja3ala lakum min azwajikum
baneena wahafadatan warazaqakum mina attayyibati afabilbatili yu'minoona
wabini3mati Allahi hum yakfuroon

And Allah has placed for you spouses and from your spouses sons and grandchildren. And He has provided from all manner good and pure things. Is it that in falsehood they believe? And in the favours of Allah they are in denial.

بَنِينَ – sons

حَفَدَةً – grandchildren.

Hafid – grandchild

Even looking at your own children becomes a 3ibra – warning/sign

يَكْفُرُونَ here has two meanings: Denying Allah's (swt) favours and rejection and refusal of these favours.

Ayah 73

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ

Wayabudoona min dooni Allahi mala yamliku lahum rizqan mina assamawati wal-ardi shay-an wala yastatee3oon

And they worship besides Allah whatever has no authority for them in terms of provision from the skies and the Earth at all. And they are not capable of that.

Meaning whatever they associate with Allah (swt) and worship has no authority in the skies or the Earth. This is mentioned because in polytheist religions, there are multiple gods and each god has a certain role. People used to (and still do) call upon each of them for their different needs.

Ayah 74

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

Fala tadriboo lillahi al-amthala inna Allaha ya3lamu waantum la ta3lamoon

Then you don't give examples to Allah. No doubt, He knows [how to give an example]. You however, do not know.

What does it mean that Allah will give examples of himself?

Allah will never give examples about his adjectives – his attributes, his own being. He will give examples of His relationships with us.

This is one of the great problems of shirk, given examples or likeness to Allah (swt). These types of comparisons are at the heart of theological problems in false religions. People are giving examples about Allah (swt) that He Himself has not made.

Ayah 75

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَّمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَن رَزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوِيَنَّ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

Daraba Allahu mathalan 3abdan mamlookan la yaqdiru 3ala shay-in waman razaqnahu minna rizqan hasanan fahuwa yunfiqu minhu sirran wajahran hal yastaween alhamdulillahi bal aktharuhum la ya3lamoon

Allah gives the example that [that is to say] a slave that is owned. He has no control over anything. And the one We have provided to especially from Us, a good provision, then he is the one who spends from it secretly and openly. Are they going

to be counted as the same? All praise belongs to Allah. However most of them do not know.

After stating that we are not to give examples, immediately in the next ayah Allah (swt) gives us His own example.

عَبْدًا مَّملُوكًا – A slave that is owned.

Technically a slave is already owned. Allah (Swt) uses hyperbole here – in other words He is in complete control, the individual has no free will whatsoever, he cannot exercise anything, he is in absolute slavery. A slave is in absolute slavery and has no control over anything.

The above was one kind of example – an example of a slave that is completely owned.

In the second example, Allah (swt) does not mention slavery. Both of them are slaves but one is wealthy. Not just wealthy but this is provision that came from Allah (swt) so it is already powerful.

وَمَنْ رَزَقْنَاهُ – This would have been enough to communicate the meaning, but Allah (swt) also adds رَزَقًا حَسَنًا. In other words this individual is well off. He spends his wealth in the cause of Allah (swt).

We are given the example of two slaves – one has no capability and the other has all the capability in the world. The one that has no capability is obviously not doing anything. Yet the one who has all the capability, instead of serving himself he still decides to serve Allah.

Allah (swt) highlights only one aspect of obedience here and that is Infaq. This is due to the subject matter being Allah's (swt) provision.

رَزَقًا حَسَنًا means good provision. In other words we have been gifted with the opportunity to earn great honour. All other creations of Allah (swt) do what He has commanded them to do. They don't have provision - they don't have the option to spend in the path of Allah. All other creations of Allah they are completely owned and under Allah's (swt) authority. We however have been given choice and thus we are an honoured creation.

When one realises they have been given a position of great honour they immediately say Alhamdulillah.

Ayah 76

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ
أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ
مُسْتَقِيمٍ

Wadaraba Allahu mathalan rajulayni ahaduhuma abkamu la yaqdiru 3ala shay-in wahuwa kallun 3ala mawlahu aynama yuwajjihhu la ya'ti bikhayrin hal yastawee huwa waman ya'muru bil3adli wahuwa 3ala siratin mustaqeem

And Allah gives an example of two men, one of them is mute. He cannot do anything and he is a burden on his master. Wherever the master turns his face, he produces no good. Do you think he is the same as the one who commands to justice? And he is committed on a straight path.

أَبْكُمْ – Means mute; Being unable to speak.

يُوجِّهُ /Wajaha – to turn someone's face

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ
بِخَيْرٍ

In the mind of the person who reads the first half of the ayah they may conclude that the next comparison would be of that to the capable slave. Instead, Allah (swt) talks about His useful slave rather than the useful slave of the master. This is an amazing switch. A master does not expect his slave to commit acts of justice but Allah (swt) expects us to be just.

This is a very powerful transition for another reason. At the beginning of the ayah the first slave was described as mute – commanding to justice necessitates that you speak up. What made that slave useless was that he does not speak up.

Allah (swt) is highlighting a particular hidden mentality inside the Quraish. This was that this message makes sense. They agree with what Allah (swt) sent down and the teachings that came with it but were too afraid to speak out for fear of being punished by their community. So instead they remained silent. Allah (swt) describes such people as a burden on the Earth.

صِرَاطٍ – path

This is mentioned immediately after the just slave, because when you command to justice, it is common that enemies are made. When you make enemies you are pressured to change your view. But Allah (swt) states that those who command to justice will stay on course.

Ayah 77

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ
اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Walillahi ghaybu assamawati wal-ardi wama amru assa3ati illa kalamhi albasari aw huwa aqrabu inna Allaha 3ala kulli shay-in qadeer

And to Allah alone, the unseen of the skies and the Earth belong. And the decision of the final hour is not going to come except like the blink of an eye. Or it is even closer. Certainly Allah is in complete control over all things.

Lamaha – to glance at something very briefly or to blink the eye

كَلَمَحِ الْبَصَرِ – Literally means to happen in a blink of an eye.

When the السَّاعَةِ comes justice is established. Allah (swt) is saying that if you won't commit to justice then He will. And His justice is very near and He is capable of executing His justice.

Ayah 78

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ
وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

Wallahu akhrajakum min butooni ommahatikum la ta3lamoon shay-an waja3ala lakumu assam3a wal-absara wal-af-idata la3allakum tashkuroon

And Allah brought you out of the belly of your mothers. [And when you came out] You knew nothing and He installed for you the ability to hear and see and passionate hearts so that you may become grateful.

الْأَفْئِدَةَ – passionate/strong hearts

Three bellies have now been mentioned:

- The cow
- The bee
- The belly of the mother.

لَا تَعْلَمُونَ شَيْئًا – alluding to old age when once again you will come to know nothing.

In the previous ayah Allah (swt) talked about judgement day where you will come from one form of life to another. We have already experienced coming from one life to another - the day in which Allah (swt) brought you into this world.

Allah (swt) will once again bring you out from another belly – the Earth. Later on in the Quran we are given the imagery of the Earth bringing out its burdens:

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا

أَثْقَالَ –literally means the burdens of a mother.

So the Earth will deliver one day too.

لَكُمُ السَّمْعَ وَالْأَبْصَرَ – Allah (swt) has given us ability to hear and see so that we are able to be grateful to Him. Each of these ayat refers to creation and reflecting on creation. The more you reflect on Allah's (swt) creations, the more

grateful you should become. In other words, Allah (swt) programmed us to be grateful to Him.

Ayah 79

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْ السَّمَاءِ مَا يُمَسِّكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ

Alam yaraw ila attayri musakhkharatin fee jawwi assama-i ma yumsikuhunna illa Allahu inna fee thalika laayatin liqawmin yu'minoon

Haven't they looked towards the birds that are being subdued in the intense climate of the sky? Nobody is holding them in place except Allah. No doubt, in that there are many miraculous signs for a nation that seeks to believe.

أَلَمْ يَرَوْا - In the previous ayah the capabilities of humans that were mentioned included seeing, hearing and the heart. Allah (swt) skips hearing and goes straight to seeing – in other words they are not listening to the message the least they can do is use their eyes to look at the signs Allah has provided in the creations around them.

الطَّيْرِ – can be used the plural for birds as opposed to tiyoor.

مُسَخَّرَاتٍ /Taskheer is to overpower something and to keep it in place. To pin someone down is also taskheer.

جَوْ – an intense situation/ intense work

Wind is a sign of difficulty for a bird but Allah (swt) is holding it in the air. What we think of as its difficulty Allah is making it a means of its flight

Lesson -.When we are faced with difficulty, we will take flight – it is through challenges that we are going to achieve height. It is Allah (swt) who will hold you in place.

Ayah 80

وَاللَّهُ جَعَلَ لَكُم مِّنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثْنَا وَمِثْلًا إِلَى حِينٍ

Wallahu ja3ala lakum minbuyootikum sakanan waja3ala lakum min juloodi al-an3ami buyootan tastakhiffoonaha yawma tha3nikum wayawma iqamatikum wamin aswafiha waawbariha waash3ariha athathan wamata3an ila heen

And Allah made for you in your homes a place where you can find tranquility. And He made for you out of the skins of cattle all types of homes. You try to keep your loads

light the day in which you travel and the day in which you are stationed. And from their wool and their feathers and their hair is furnishing and a means of utilising [them] until a given time.

You had tranquility while in your mother, and then Allah (swt) made tranquility in your homes when you came out.

Homes were mentioned previously in relation to bees.

وَجَعَلَ لَكُمْ مِّنْ جُلُودِ الْأَنْعَامِ بُيُوتًا - Previously camel skin was used to make tents

Istikhfaaf – to try to keep things light/pack light. The amount of weight you load onto the camel will determine the distance it can travel.

It also has a social meaning: to keep a people weak - their influence weak. That is what Pharaoh attempted to do with his nation – Istakhafa qawmahu. He tried to keep his nation light so they would have no weight or influence in the land.

تَسْتَخِفُّونَهَا – Keeping the burden/thing light.

ظَعْنَكُمْ –regularly traveling or to make regular stops. This is very descriptive of Bedouin life.

أَصَوَافِهَا /Soof – wool [here it is referring to the wool of sheep and goat]

وَأَوْبَارِهَا – Refers to feathers of birds and the hair of camel

وَأَشْعَار – All animal hair; we go from the specific hair to the general

أَتْنَانُ – Commonly defined as furniture but previously the word referred to all household items - anything which is used to utilize in the house.

وَمَتَاعًا – Can also be defined as a means of enjoyment

Ayah 81

وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِّنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَائِيلَ
تَقِيَكُمُ الْحَرَّ وَسَرَائِيلَ تَقِيَكُمُ بَأْسَكُمْ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ

Wallahu ja3ala lakum mimma khalaqa thilalan waja3ala lakum mina aljibali aknanaan
waja3ala lakum sarabeela taqeeekumu alharra wasarabeela taqeeekum ba'sakum
kathalika yutimmu ni3matahu 3alaykum la3allakum tuslimoon

And Allah placed for you from whatever He created, shadows. And He placed for you in mountains a place to keep you out of harm's way. And he made outfits for you that

protect you from the heat and [protect you] in warfare. That is how He completes His favour upon you so that you may be in submission.

ظِلَالُ - The shadow is mentioned here as it is a source of shade for people.

أَكْنَانُ – Plural of *akinna* – To keep something out of harm's way. In this context it refers to caves in the mountains that keep you safe from the harsh climate of the desert.

سَرَائِيلَ – Garments/clothing

Previously mentioned in Surah Ibrahim where they were referred to garments of torture - سَرَائِيلُهُمْ مِّنْ قَطِرَانٍ وَتَغْشَىٰ وُجُوهُهُمُ النَّارُ

(Their garments of liquid pitch and their faces covered by the Fire)

Surah Al-A3raf – يٰبَنِي ٰءَادَمَ قَدْ اَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْءَاتِكُمْ

(O children of Adam, We have bestowed upon you clothing to conceal your private parts.)

This was a revealed gift from Allah (swt).

الْحَرَّ – heat

تَقِيَكُمْ بِأَسْكُمُ – Armour

Allah (swt) implies that He created the armour for our protection.

Ayah 82

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ الْمُبِينُ

Fa-in tawallaw fa-innama 3alayka albalaghu almubeen

Then if they turn away, then your only obligation is to deliver the message clearly.

الْبَلَاغُ الْمُبِينُ – communicate a clear message

Ayah 83

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ

Ya3rifoona ni3mata Allahi thumma yunkiroonaha waaktharuhumu alkafiroon

They know the favour of Allah – then they deny it and most of them are the disbelievers.

Allah (swt) does not label them as 'aktharahum kafirun.' Instead, we are informed:

وَأَكْثَرُهُمُ الْكَافِرُونَ

In other words they are the ultimate disbelievers. They witnessed the Prophet (salallahu 3alayhi wasalam), they heard the Quran being recited from the mouth of the Prophet (salallahu 3alayhi wasalam) and their survival in this city was impossible without these miraculous favours of Allah (swt) coming their way.

When we talk about disbelievers (non-Muslims) today they are nothing compared to the Quraish – Allah (swt) sends His Messengers to the toughest audience and He sent the final Messenger (salallahu 3alayhi wasalam) to the toughest audience of all. Not only do we have the best of the best within the sahaba – we have the worst of the worst within the Quraish. They were given the best message, the final message, which was catered to their language in their own context and to listen to the Quran coming from the mouth of the ultimate teacher ever to have been sent to humanity. Yet even through all of this they still disbelieved.

Ayah 84

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ

Wayawma nab3athu min kulli ommatin shaheedan thumma la yu'thanu lillathee nakafaroo wala hum yusta3taboon

And the day on which We will appoint from every nation a witness. Then those who disbelieve will not be given an ear. They will not be given a chance to make amends.

The sequence of these final ayat in this section:

- Allah tells His Messenger (salallahu 3alayhi wasalam) that his only obligation is to communicate the message
- Allah (swt) then informs us that they know the truth but still deny it
- He then states that He will make the Messenger (salallahu 3alayhi wasalam) a witness too.

لَا يُؤْذَنُ – The disbelievers won't be given an ear; their case will not be heard –

Uthan - One who is not given an ear and therefore cannot speak in order to deliver his case.

This is a continuation of the imagery from the previous ayah regarding the one who is mute and does not commit to justice.

It also means that they won't be given permission to speak.

– A3taba / youa3tibu/ l3tab- means to reprimand, harsh in advice (for their own benefit) – to use harsh language towards someone

يُسْتَعْتَبُونَ – this is the opposite of A3taba. It is to try and make someone happy who was harsh towards you. In other words, Allah (swt) will not provide them with a chance to please Him on the Day of Resurrection.

Ayah 85

وَإِذَا رَأَوْا الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنْظَرُونَ

Wa-itha raa allatheena thalamoo al3athaba fala yukhaffafu 3anhum wala hum yuntharoon

And when those who have done wrong see the punishment, it will not be lightened for them and they will not be looked at.

Ayah 86

وَإِذَا رَأَوْا الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ دُونِكَ فَأَلْقَوْا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ

Wa-itha raa allatheena ashrakoo shurakaahum qaloo rabbana haola-l shurakaona allatheena kunna nad3oo min doonika faalqaw ilayhimu alqawla innakum lakathiboon

And when the people who associated others with Allah see their associates, they will say, “Master those are our associates, those are the ones we called right beside you.” Then they will throw the word back at them, “You are liars”.

Those who were being associated with Allah (swt) had no knowledge that these people were worshipping them and thus they will call them liars. The idea is that these people themselves promoted such practices – but they didn’t – they don’t want to be affiliated with those that made them associates. When their hopes of having these people intercede for them have been destroyed they realise that now they will have to deal directly with Allah (swt).

Ayah 87

وَأَلْقَوْا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامَ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

Waalqaw ila Allahi yawma-ithin assalama wadalla 3anhum ma kanoo yaftaroon

They come before Allah and throw themselves in submission. And everything they used to make up has been lost upon them.

السَّلَامُ – to throw yourself in submission before someone
To give yourself up before Allah (swt) on the day of Judgement. –

Ayah 88

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ

Allatheena kafaroo wasaddoo 3an sabeeli Allahi zidnahum 3athaban fawqa al3athabi bima kanoo yufsidoon

These are the same people who disbelieved and obstructed themselves and others from Allah's path. We have increased them in an incredible punishment above and beyond the punishment already there on account of the corruption they created.

زَدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ – Increase in punishment on the day of Judgment as a result of the following:

1. They disbelieved – stopped themselves from following the path of Allah (swt)
2. Stopped others from the path of Allah (swt) – They became an enemy to this mission, this cause, this truth, on top of being an enemy to themselves they became an enemy of Islam.

الْعَذَابِ – is a lighter punishment

عَذَابًا - An awesome, incredible punishment

بِمَا كَانُوا يَفْسِدُونَ – Allah (swt) does not say 'bima kanu uafsudun.' Fasid means that not only fasid were they corrupt but they also spread corruption.

Part 4

Ayah 89

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِّنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ
وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ

Wayawma nab3athu fee kulli ommatin shaheedan 3alayhim min anfusihim waji'na bika shaheedan 3ala haola-i wanazzalna 3alayka alkitaba tibyanan likulli shay-in wahudan warahmatan wabushra lilmuslimeen

The day on which we resurrect and appoint in every nation a witness brought against them from within themselves against these people. And We have sent the Book upon you in particular, an elaborate clarification of everything. And a guidance and a mercy and a means of congratulations for those who submit themselves.

أَنْفُسِهِمْ - from their own people

The first time we saw a manifestation of this ayah was in Surah Al –Nisa. In that ayah the sequencing was slightly different:

فَكَثِفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَؤُلَاءِ شَهِيدًا

So how [will it be] when We bring from every nation a witness and we bring you, [O Muhammad] against these [people] as a witness?

Surah Al-Nisa is a Madani surah and Surah Al-Nahl is a Makki surah thus, each ayah was revealed to a different audience. Allah (swt) did not create in the sequencing of this current ayah a sense of shock. This is because one of the duties of a Messenger is to bear witness against those who disbelieved. The Messenger (salallahu 3alayhi wasalam) will be a witness against the people of Quraish.

In Surah Al –Nisa the conversation was directed towards the Muslims. The **عَلَى هَؤُلَاءِ** has been made muqadam on **شَهِيدًا**. Here the Prophet (salallahu 3alayhi wasalam) is told that he will be made to bear witness against Muslims. As a result, there is a sense of shock created through the use of taqdeem on **عَلَى هَؤُلَاءِ**.

تَبَيَّنًا – The mubalagha form of tabyeen. Bayyinah, yubayyinu, tabyeen - can become mubalaghat if3al tibyan. This is a rare mubalagha pattern. It is defined as an extremely elaborate clarification.

Ayah 90

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Inna Allaha ya'muru bil3adli wal-ihsani wa-eeta-i thee alqurba wayanha 3ani
alfahsha-i walmunkari walbaghyi ya3ithukum la3allakum tathakkaroon

No doubt, Allah is the one who commands to justice and to excellence. And to give to the closest of relatives. And he forbids against shamelessness and that which is evil and rebellion. He counsels you so that you may make an effort to remember.

Allah (swt) commands to **الْعَدْلِ** and then He commands to **الْإِحْسَانِ**. Justice is the bare minimum expected from a decent human being. The minimum expectation Allah (swt) has from humanity is to be committed to justice and the highest expectation one can reach is excellence.

There will also be levels among those who give to their closest relatives – some will deal with them justly and others in excellence. Allah (swt) highlighted giving to our relatives because we attribute the highest level in society to justice.

Islamic principles are built on wisdom – Society is constructed from families and a society that is standing on justice cannot be built unless there is justice within the family.

الْفَحْشَاءِ – shamelessness

Allah (swt) then moves on to talk about the threat to the foundation of families - **الْفَحْشَاءِ**.

المنكر - that which is recognised as evil – lying, murder, stealing etc. This is the opposite of alma3ruf – that which is recognised as good.

الفحشاء - obscene, vulgar, outlandish behaviour. This encompasses obscene speech, movies, art, business – any form of obscene behaviour no matter how big or small falls under الْفَحْشَاءُ

وَالْبَغْيَ – Commonly used in the Quran to refer to rebellion against Allah (swt)

Ayah 91

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ

Waawfoo bi3ahdi Allahi itha 3ahadtum wala tanqudoo al-aymana ba3da tawkeediha waqad ja3altumu Allaha 3alaykum kafeelan inna Allaha ya3lamu ma taf3aloon

And you fulfill the promise of Allah when you have made your promise. And do not nullify your faith after you have affirmed it. And you had made Allah the over-seer upon yourselves. No doubt Allah knows what you are up to.

There is an interesting debate regarding these ayat among scholars. The question that arises is who is this ayah directed towards?

- All of humanity – as we have all attested that Allah (swt) is our Master.
- This is a conversation with the People of the Book even though they are not addressed directly i.e. Ya Ahl Alkitab

Bani-Israel had confirmation that Muhammad (Salallahu 3alayhi wasalam) was a Prophet and they also had knowledge of this in their scholarly texts. After receiving confirmation they refused to believe.

At times Bani-Israel would fight against the Quraish and when they would lose they would warn them of the final Prophet that was going to come and destroy them and they would affirm that God is their witness against this. In other words they affirmed that a Prophet would soon be born yet now they have gone back on their previous affirmations.

Ayah 92

وَلَا تَكُونُوا كَالَّذِينَ نَقَظَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ وَلِيُبَيِّنَ لَكُمْ يَوْمَ الْقِيَمَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

Wala takoonoo kallatee naqadat ghazlaha min ba3di quwwatin ankathan tattakhithoona aymanakum dakhalan baynakum an takoona ommatun hiya arbamin

ommatin innama yablookumu Allahu bihi walayubayyinanna lakum yawma alqiyamati ma kuntum feehee takhtalifoon

Don't be like the woman who tore apart her weaving even after she had made it strong. Tearing it weave by weave. You have taken your oaths among yourselves as a means of interference. That a nation should become further ahead than another nation. Allah is only testing you by means of it. And He swears to it that He will clarify for you on the Day of Standing the very thing that you had been in disagreement about.

غزل – weaving

نكت – to tear weaving apart/to undo wool/to tear a sheet of cloth

انكاث – to tear something apart weave by weave.

This imagery is alluding to the Torah. The People of the Book have the entire text of the Torah and they have carefully studied every ayah and they put them together. After analysing all the evidence found in the Torah regarding the arrival of the Prophet (salallahu 3alayhi wasalam), they begin to reinterpret the ayat in order to prevent people from believing that he is the true Messenger of Allah (swt).

رباء - Comes from the word riba which literally means growth.

أرْبَى – grown more, further ahead

Ayah 93

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ

Walaw shaa Allahu laja3alakum ommatan wahidatan walakin yudillu man yashao wayahdee man yashao walatus-alunna 3amma kuntum ta3maloon

Had Allah wanted, He would have made you a single nation. However, He misleads whoever He wants, and guides whoever He wants. And you will definitely be interrogated in regards to what you were up to.

Dual meanings of من here:

- It could be the continuous fa3il of yasha – in that case it would translate as He misguides whoever He wants.
- Or it could mean whoever chooses the path of misguidance.

Both Allah's (swt) will and human will are simultaneous here.

It is similar with guidance – Allah (swt) guides whom He wants and whoever wants to be guided.

These are ayat of faith and they have a great impact on our outlook of the world. We have to have confidence in these words. If we make the word of Allah (swt) known, then whoever truly wants guidance, Allah (swt) will create a path for them. Our job as an ummah is to clarify and teach guidance. We do not convert any individual. Those who claim that there is no point in clarifying this message to others because they will never believe – this is an outlook that we must refrain from because Allah (swt) guides whom He wills. The door to guidance has been left open by Allah (swt) and we have no right to close it.

Ayah 94

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَالًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا أَلْسُوءَ بِمَا صَدَدْتُمْ
عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ

Wala tattakhithoo aymanakum dakhalan baynakum fatazilla qadamun ba3da thubootiha watathooqoo assoo-a bima sadadtum 3an sabeeli Allahi walakum 3athabun 3atheem

And do not take your oaths as a means of interference among yourselves. So that the steps will slip after it was made firm. And so that you end up tasting evil on account of the obstructions you made on yourselves and others from the path of Allah. And you especially are going to have great punishment.

قَدَمٌ – also means a foot. That is why it is feminine – body parts in pairs are feminine.

Ayah 95

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ

Wala tashtaroo bi3ahdi Allahi thamanan qaleelan innama 3inda Allahi huwa khayrun lakum in kuntum ta3lamoon

And don't sell the promise made with Allah for a miniscule gain. Only that which is with Allah is better for you, if in fact you know.

Ayah 96

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

Ma 3indakum yanfadu wama3inda Allahi baqin walanajziyanna allatheena sabaroo ajrahum bi-ahsani ma kanoo ya3maloon

Whatever you have is going to run out and whatever Allah has will remain. And We will compensate those who were patient and give them their compensation with the best of what they used to do.

نَفِدَ/يَنْفَدُ - the opposite of بَاقٍ – to remain
نَفِدَ - to run out

يَنْفَدُ is a verb and what will dissipate is temporary like a verb is.
بَاقٍ is a noun so what remains is permanent like a noun is.

وَلَنَجْزِيَنَّهُ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

As humans we are not always consistent in the way we perform acts of worship. For example, one day our salah may be perfect in that we understand what we are reading, we make istighfar during sujud and we are emotionally touched by the words of Allah (swt). Other times our salah may be average and then still at times it may be poor in that we lose focus and concentration. Allah (swt) is saying that those who remain patient with Allah (swt) and they remain on course – Allah will take their best deeds. In other words He will grade each act of worship according to your best act of worship and disregard the average and poor attempts.

صَبَرَ does not just mean patience – it means consistency, constancy, perseverance, stay the course – you're not unstable in your commitment.

Ayah 97

مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

Man 3amila salihan min thakar in aw ontha wahuwa mu'minin falanuhyiyanahu hayatan tayyibatan wala najziyannahum ajrahum bi-ahsani makanoo ya3maloon

Whoever acted righteously from male or female, while they had faith, then We will certainly give them a good and pure life. And We will compensate them their compensation with the best of what they used to do.

مَنْ عَمِلَ صَالِحًا -If you look at it as a maf3ul bihi it would be defined as whoever did a single good deed.

If you look at it as an adverb it would become whoever acted righteously.

مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ

Here, Allah (swt) qualifies belief with good action. It is not enough for an individual to engage in good action without belief.

Ayah 98

فَإِذَا قَرَأْتَ الْقُرْءَانَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Fa-itha qara'ta alqur-ana fasta3ith billahi mina ashshaytani arrajeem

Then whenever you recite the Quran, then seek refuge of Allah from the cursed shaytan.

Allah (swt) is informing us that a great deed is the recitation of the Quran yet this is the most inconsistent acts of worship. It is shaytan that creates this inconsistency so when one wants to recite Quran they should seek refuge of Allah from the Shaytan.

Ayah 99

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

Innahu laysa lahu sultanun 3ala allatheena amanoo wa3ala rabbihim yatawakkaloon

No doubt, it is a matter of fact, he possesses no authority on those who believe and place their trust exclusively upon their Master.

إِنَّهُ is specifically placed here to capture our attention.

Reliance is highlighted here because when an individual does not rely on Allah (swt) shaytan begins to whisper to them. He will highlight the negative aspects of one's life that will have them constantly worrying about their future. These anxieties do not get a hold of the one who has reliance on Allah (swt). Reliance on Allah (swt) is a remedy for psychological issues such as anxiety and depression. The words of Allah (swt) are a form of counsel to the human being.

Ayah 100

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ

Innama sultanuhu 3ala allatheena yatawallawnahu wallatheena hum bihi mushrikoon
His authority only applies to those that befriend him. And they are the ones that in him they associate others [with Allah]

وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ – This can mean two things:

- They associate others with Allah (swt)
- Or they associate with Allah (swt), shaytan. In other words they commit شرك by means of shaytan.

Ayah 101

وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنْزِلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

Wa-itha baddalna ayatan makana ayatin wallahu a3lamu bimay unazzilu qaloo innama anta muftarin bal aktharuhum la ya3lamoon

And when We replace a miraculous revelation in the place of another revelation, and Allah knows exactly what He sent down. They say: “You have just made that up.” However, most of them have no knowledge.

This ayah may refer to either of the following opinions:

- This is nasikh and mansoukh – the abrogation in the Quran where an ayah was revealed and completely changed the ruling of the previous ayah that was revealed on the same matter.
- However, because this is a Makkan surah some scholars believe that this refers to ayat that are very similar in the Quran but contain minor differences. When the Prophet (salallahu 3alayhi wasalam) is engaged in conversation with the Quraish, he does not recite the same ayat to them. So when they hear an ayah from the Quran that was similar to the one recited previously, they claim that they have been fabricated.

Ayah 102

قُلْ نَزَّلَهُ ۖ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ ءَامَنُوا وَهُدًى وَبُشْرَىٰ
لِلْمُسْلِمِينَ

Qul nazzalahu roohu alqudusi min rabbika bilhaqqi liyuthabbita allatheena amanoo wahudan wabushra lilmuslimeen

Tell them: “The ruh of the ultimately pure, he sent it down from your Master with purpose. So that He may strengthen those who believe. And a guidance and a piece of good news for those who submit themselves.”

روح القدس - the ruh of the ultimately pure. This is the title of Jibrael (3layhi salaam)

نَزَّلَ - This can create some confusion – نَزَّلَ when it comes from the Quran is a maf3ul bihi. نَزَّلَهُ ۖ refers to the Quran. When نَزَّلَ comes as the verb and the Quran comes as the object of the verb, then usually the subject of the verb is Allah (swt).

In this case the subject of the verb is Jibrael (3layhi salaam). Some held the opinion that whenever Allah (swt) says We sent the Quran down – We includes Allah (swt) and Jibrael (3layhi salaam). This is a minority opinion.

However, there is a very fundamental qualification here – مِنْ رَبِّكَ – the qualifier is there. So Jibrael (3layhi salaam) sent it down from your Master.

Ayah 103

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ ۚ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِي ۖ وَهَٰذَا
لِسَانٌ عَرَبِيٌّ مُّبِينٌ

Walaqad na3lamu annahum yaqooloona innama yu3allimuhu basharun lisanu allathee yulhidoona ilayhi a3jamiyyun wahatha lisanun 3arabiyyun mubeen

We already know that they are saying that there is a human being teaching him. They are turning the credit away to a foreigner. And this is a clear and clarifying Arabic speech.

When the Jews came into contact with this Quran their allegation according to this ayah was that somebody is teaching him. In comparison, the Quraish alleged that this was a source of magic or madness or poetry. But the scholars of a Book say that he is being educated. By making such claims they are acknowledging the wisdom of the Quran. Embedded within their allegations against the Quran is an acknowledgement of its power.

أَعْجَمِيّ is the opposite of عَرَبِيّ – well spoken, clear

أَعْجَمِيّ - Foreigner /non-Arab It is a condescending term. (Modern word for foreigners – ajanib)

عَرَبِيّ – well spoken, clear

اعجمي - the one who stutters or can't pronounce different syllables properly.

الحد - deviation/off course.

The source of the knowledge is not from the land it is coming from somewhere else.

Ayah 104

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ

Inna allatheena la yu'minoona bi-ayati Allahi la yahdeehimu Allahu walahum 3athabun aleem

The people who are bent upon not believing in the miraculous signs of Allah, Allah will not guide them. And for them there will be a painful punishment.

Ayah 105

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَٰئِكَ هُمُ الْكَاذِبُونَ

Innama yaftaree alkathiba allatheena la yu'minoona bi-ayati Allahi waola-ika humu alkathiboon

Those who are making up the lies are the ones who refuse to believe in the miraculous signs of Allah and they are the ultimate liars.

Ayah 106

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيْمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيْمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ

Man kafara billahi min ba3di eemanihi illa man okriha waqalbuhu mutma-innun bil-eemani walakin man sharaha bilkufri sadran fa3alayhim ghadabun mina Allahi walahum 3athabun A3theem

Whoever disbelieves in Allah even after he had come to faith, what the only exception of someone who was coerced and his heart was satisfied with faith. And whoever their heart was at ease with disbelief, they are going to have a great punishment with Allah.

شَرَ ح -To expand – in this context, their chest will be expanded with disbelief.

When an individual is at ease with Kufr their conscious is essentially dead. If a person has fitrah inside of them then the filth that has taken over their hearts will not allow them to remain at ease. When you become at ease with filth it means their sensitivity to such situations is gone. When you surround yourselves in such an environment you reach such a wretched state that you no longer want to change your state.

Ayah 107

ذَٰلِكَ بِأَنَّهُمْ أَتَّحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

Thalika bi-annahumu istahabboo alhayata addunya 3ala al-akhirati waanna Allaha la yahdee alqawma alkafireen

That only happened because they preferred to give more love to worldly life as opposed to the afterlife. And that is because Allah does not guide the disbelieving nation.

Ayah 108

أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعِهِمْ وَأَبْصَرِهِمْ وَأُولَٰئِكَ هُمُ الْغَافِلُونَ

Ola-ika allatheena taba3a Allahu 3ala quloobihim wasam3ihim waabsarihim waola-ika humu alghafiloon

Those are the people that Allah has placed a seal upon their hearts, their hearing and their eyes. And those are the ultimately heedless.

الْغَافِلُونَ -Those who have no idea what's going on around them.

In this context, they are no longer sensitive to anything around them – they are completely tranquil and happy in their environment. First Allah (swt) describes them

as being satisfied with their disbelief but here Allah provides us with the real explanation and that is they are heedless.

Ayah 109

لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ

La jarama annahum fee al-akhirati humu alkhasiroon

No doubt, those are the people that especially in the hereafter they are the losers.

لَا جَرَمَ - also means I swear by Allah (swt).

Ayah 110

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا
لَغَفُورٌ رَحِيمٌ

Thumma inna rabbaka lillatheena hajaroo min ba3di ma futinoo thumma jahadoo
wasabaroo inna rabbaka min ba3diha laghafoorun raheem

Thereafter, No doubt your Master, for those who migrated much after they were tested, and then they struggled and were persevering. No doubt, your Master, after all they have been through is Extremely Forgiving, All Merciful.

فُتِنُوا – attacked

بَعْدِهَا - After all they have been through.

Allah is alluding to the events that are going to come – hijrah, jihad and perseverance. This is a foreshadowing of coming events. This has not happened yet as it is a Makkan surah. It also tells us that it is a very late Makkan Surah.

Ayah 111

يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتُوَفَّىٰ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ

Yawma ta'tee kullu nafsini tujadilu 3an nafsiha watuwaffa kullu nafsini ma 3amilat
wahum la yuthlamoon

On a day on which every person will come viciously arguing on itself. And every person will be given what they earned and they are not going to be wronged.

You can combine يَوْمَ تَأْتِي كُلُّ نَفْسٍ with the ending of the previous ayah:

إِنَّ رَبَّكَ لَغَفُورٌ رَحِيمٌ - Your Master is Extremely Forgiving, All Merciful on a day to which every person will come.

تُجَادِلُ - to debate/ to viciously argue

عَمِلَتْ - what he or she worked towards

Ayah 112

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعَمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ

Wadaraba Allahu mathalan qaryatan kanat aminatan mutma-innatan ya'teeha rizquha raghadan min kulli makanin fakafarat bi-an3umi Allahi faathaqaaha Allahu libasa aljoo3i walkhawfi bima kanoo yasna3oon

Allah gave an example: A town that used to be at peace; it was satisfied. Its provision used to come to it without difficulty, from every direction. And it disbelieved in the few favours of Allah. Then Allah made that town taste the garment of hunger and fear on account of what they themselves manufactured.

Most scholars agree that this Ayah is referring to the city of Makkah. Truly provision did come to it from every direction. It's was at the centre of the trade route.

بِأَنْعَمِ - Few favours

لِبَاسٍ - wrapped the city – Hunger and fear enveloped the city

Some scholars argue that after the Prophet (salallahu 3alayhi wasalam) was rejected the city went through a famine. However, other scholars believe that this is a warning from Allah (swt) to show them what could possibly happen.

Ayah 113

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ

Walaqad jaahum rasoolun minhum fakaththaboohu faakhathahumu al3athabu wahum thalimoon

Then a Messenger truly came to them from among themselves. Then they lied against him. Then punishment took a hold of them while they were wrongdoers.

Ayah 114

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ تَعْبُدُونَ

Fakuloo mimma razaqakumu Allahu halalan tayyiban washkuroo ni3mataAllahi in kuntum iyyahu ta3budoon

Then eat from what Allah has provided you, [that which is] permissible, good and pure. And be grateful to the favour of Allah if in fact you truly only worship Him.

Here halal does not refer to the way in which the animal is slaughtered. It is focusing on money that is earned through permissible means – not through interest, cheating, gambling, etc.

People tend to think that Shariah was revealed in Madinah, however some aspects of it were revealed in Makkah. This is an indication of how important these teachings are.

Aspects of Shariah that were revealed in Makkah include:

- The types of animals one can eat
- Interest
- The harms of alcohol and gambling

Ayah 115

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Innama harrama 3alaykumu almaytata waddama walahma alkhinzeeri wama ohilla lighayri Allahi bihi famani idturra ghayra baghin wala 3adin fa-inna Allaha ghafoorun raheem

The dead has been forbidden upon you, and the blood, and the flesh of swine. And whoever's name is made loud and famous other than Allah. Whoever was compelled without their own urge to rebel against the religion, nor did they eat it out of animosity, then certainly Allah is Extremely Forgiving, Merciful.

هلال – Moon

أَهْلَ (Ahala) – to pronounce something famous out loud – For example, they would gather people together and exclaim at the beauty of the moon.

From the above word came oohila – to pronounce someone's name out loud when you slaughter an animal. (This word was originally rooted in هلال).

Ayah 116

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ

Wala taqooloo lima tasifu alsinatukumu alkathiba hatha halalun wahatha haramun litaftaroo 3ala Allahi alkathiba inna allatheena yaftaroon 3ala Allahi alkathiba la yuflihoon

Do not say what your tongues happen to describe which happens to be nothing but a lie, this is halal and this is haram. So you may make up lies against Allah. Those who make up lies against Allah, they will not succeed.

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ

This is a figure of speech – Your tongues are describing a lot but it is not rooted in knowledge. (To run one's mouth off without any knowledge).

Ayah 117

مَتَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ

Mata3un qaleelun walahum 3athabun aleem

This is but a small utility and they have a painful punishment.

Ayah 118

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

Wa3ala allatheena hadoo harramna ma qasasna 3alayka min qablu wama thalamnahum walakin kanoo anfusahum yathlimoon

And those who were Jewish, We had forbidden what We narrated onto you from much before. And We never wronged them at all. However, they used to wrong their own selves.

هَادُوا – the Jews

هاد/ يهود - This could also refer to those who turn back to Allah (swt)

Ayah 119

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَعَفُورٌ رَحِيمٌ

Thumma inna rabbaka lillatheena 3amiloo assoo-a bijahalatin thumma taboo min ba3di thalika waaslahoo inna rabbaka min ba3diha laghafoorun raheem

Then your master, especially in the case of those who did evil while being overwhelmed by emotion, then they repented after that and then they corrected their ways. Certainly your Master even after that is going to be Extremely Forgiving, All Merciful.

جاهل - This does not mean ghafla (heedlessness) nor is it specifically used for one who is ignorant or has no knowledge. جاهل is also used to describe one who gave in to their temptations.

Part 5

Ayah 120

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

Inna ibraheema kana ommatan qanitan lillahi haneefan walam yaku mina almushrikeen

No doubt, Ibrahim was a nation. He was completely subservient and obedient to Allah; solely focused. And he had never been of those who made associations (with Allah).

ق صَدُّ – comes from the verb اَمَّ /ya um-mu which means

ق صَدُّ – to have a direction or an aim

أُمَّةٌ – a nation that has a single direction (as a coined term it means a nation)

Ibrahim (3alayhi salaam) was constantly travelling on his own. He carried in him the potential to father so many nations. Yet, Ibrahim (3alayhi salaam) as an individual was considered by Allah (swt) to be a nation by himself. To this day we consider ourselves to be a nation, legacy of Ibrahim (3alayhi salaam).

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً – Also implies Ibrahim (3alayhi salaam) was very keen on his sense of direction - very keen about where he was headed.

قَانِتًا is a very beautiful word of the Arabic language and means obedience.

طَاعٍ - also mean one who obeys. However قَانِتًا differs in that its obedience is characterised by the following:

- Concentration
- Joy
- Subservience (aiming to please)
- Humility

حَنِيفٌ – no bias

جَنَفٌ – bias is involved (the opposite of حَنِيفٌ)

يَكُ is short form of يَكُنْ by taking the ن of it means he had never been [one who associates others with Allah (swt)].

Ayah 121

شَاكِرًا لِّأَنْعَمِهِ أَجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

Shakiran li-an3umihi ijtabahu wahadahu ila siratin mustaqeem

He was in a state of gratitude to the few favours [Allah] had given him. He had chosen him for the special qualities he possessed. And he guided him to a straight path.

انعم – few favours

Previously انعم was used in regards to the people of Makkah who were enjoying favours from all directions yet disbelieved in the few favours of Allah (swt). Here we see a contrast in that Ibrahim (3alayhi salaam) spends a lifetime in gratitude for these few favours that Allah (swt) bestowed upon him.

A lifetime is only enough to thank Allah (swt) for a few favours. He is not asking for us to thank Him for all of His favours because that is not possible for creation.

اجتبی – to select someone because of something special that they possess

وَهَدَّاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ – Literally a straight path guided him to Makkah – the place in which he was commanded to leave his family.

Ayah 122

وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ

Waataynahu fee addunya hasanatan wa-innahu fee al-akhirati lamina assaliheen

And We have given him good in this life. And no doubt, in the afterlife, he will be counted among the righteous.

حَسَنَةً – Here good does not refer to materialistic things such as wealth or a house, etc. If we look at the life of Ibrahim (3alayhi salaam) we see that he was tortured, imprisoned, commanded to sacrifice his son and commanded to abandon his family. These were all tests from Allah (swt) and he passed those tests. Passing the tests of obedience that Allah (swt) gives you is good in this life.

This changes one's perspective on the du'a:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً

"Our Lord, give us in this world [that which is] good..."

This is because حَسَنَةً in this life is filled with trials and tribulations.

This is very beautiful – Allah (swt) has given us four ranks of people:

- النَّبِيِّينَ
- الصَّادِقِينَ
- الشُّهَدَاءَ
- الصَّالِحِينَ

Lowest rank – لَمِنَ الصَّالِحِينَ – so one who is given the rank of الصَّالِحِينَ will be among Ibrahim (3alayhi salaam) in paradise.

There is wisdom embedded in giving Ibrahim (3alayhi salaam) the rank of الصَّالِحِينَ and that is that Ibrahim (3alayhi salaam) wants good for all of his children and in the afterlife wants to be with all of his children – the generations that followed him.

Ayah 123

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Thumma awhayna ilayka ani ittabi3 millata ibraheema haneefan wama kana mina almushrikeen

Then We revealed to you to follow the legacy of Ibrahim solely and in a dedicated fashion. He was not among those who associated others [with Allah].

Difference between وَمَا كَانَ مِنَ الْمُشْرِكِينَ and وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

In the first case لَمْ –the negative - is a rhetorical answer to a question. Was he among those who associated others with Allah (swt)? No he was not of those who associated others with Allah (swt)

In the second case, مَا is used as a refutation to one who claims that Ibrahim (3alayhi salaam) was a mushriq. For those who claimed Ibrahim (3alayhi salaam) as one of their own – Allah (swt) responds by saying he was not of those who associate others with Allah (swt).

Ayah 124

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

Innama ju3ila assabtu 3ala allatheena ikhtalafoo feehi wa-inna rabbaka layahkumu baynahum yawma alqiyamati feema kanoo feehi yakhtalifoon

The Sabbath was placed upon those who disagreed in it. No doubt, your Master, He is going to pass judgement between them on the Day of Resurrection, in all of that which they used to disagree with each other in.

As a result of this, some scholars argued that originally the Jews were not given the Sabbath. They were given Jum3ah just like the Muslims but because they had fallen into disagreement, as a punishment, Allah gave them the Sabbath.

Ayah 125

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Od3u ila sabeeli rabbika bilhikmati walmaw3ithati alhasanati wajadilhum billatee hiya ahsanu inna rabbaka huwa a3lamu biman dalla 3an sabeelihi wahuwa a3lamu bilmuhtadeen

Call to the path of your Master using wisdom and good, beautiful counsel. And debate and argue with them strongly with the arguments that are in and of themselves better. No doubt, your Master, He is the one who is more Knowledgeable in regards to the one that is lost from His path. And He is more Knowledgeable of those who are committed to guidance.

الْمَوْعِظَةُ الْحَسَنَةُ – Refers to good, beautiful counsel – counsel that penetrates the hearts.

وَجَدَلْهُمْ بِأَتَى هِيَ أَحْسَنُ – In other words, whatever arguments they come up with you should come up with something better (this does not mean you have to give them the best possible example – just one that is better). Moreover, this not only refers to the use of better rationale and reason, but also better ethics and character.

There are three levels of calling to the path of Allah (swt) that are mentioned:

- بِالْحُكْمَةِ
- الْمَوْعِظَةُ الْحَسَنَةُ
- مجادلة

One of the late scholars Dr. Israr Ahmed (rahimahu allah) had a theory based on this. Essentially every Messenger was sent to three populations:

- The General Masses – الْمَوْعِظَةُ الْحَسَنَةُ is required when approaching the general masses. The language used must be simple and relatively easy to understand. This is due to the fact that when you give a sermon, you are speaking to a wide range of people. Every Muslim should be capable of giving good, sincere counsel. This is not just restricted to scholars because when giving الْمَوْعِظَةُ الْحَسَنَةُ you are not discussing fiqh or going into in-depth Shariah studies, you are giving general advice.
- The intelligentsia (the intellectually elite within the society) - These people are extremely driven. It is their literature, their work and their media enterprises that control the atmosphere of the world. During the time of the Prophet (salallahu 3alayhi wasalam) the leaders of Quraish and the poets would have been considered to be the intellectually elite. In the time of Musa (3alayhi salaam) the magicians, Pharaoh and his chiefs played that role. Musa (3alayhi salaam) has a message to deliver to the entire population. However, he needs to be given something that will defeat the intellectually elite. Allah (swt) gives him the staff. It is important to note here that the only people who could differentiate between ordinary magic and something that is beyond the power of humans were the magicians themselves as they are aware of the limits within their field. Each group needs to be addressed at their level so بِالْحُكْمَةِ is used here.
- The aggressive defenders of the status quo - If the above groups are being addressed and they are addressed effectively, people will realise that society is changing right under their feet and they can't let that happen. They find the need to be offensive because not only is this message capturing the attention

of masses but members of the intellectually elite are also accepting the message. This is extremely dangerous for them resulting in the publications of poisonous literature and the need to make character assassinations. Here one needs to respond with that which is better - وَجَدِلْهُمْ بِأَتَى هِيَ أَحْسَنُ -

Ayah 126

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ

Wa-in 3aqabtum fa3aqiboo bimuthli ma 3ooqibtum bihi wala-in sabartum lahuwa khayrun lissabireen

If you are attacked then retaliate in a way that you were attacked. And if you are to be patient then truly it is better for those who have patience.

عقب – the heel of your foot. It also means to follow someone closely.

عقاب – Refers to a punishment that is given in retaliation to being provoked first – it is reactionary.

It is also a synonym for 3athab -

Transition – the previous ayah was about da3wah. Here Allah (swt) informs us that when da3wah succeeds at all levels you will be attacked. Similarly all the Messengers who conveyed the truth were persecuted.

This ayah is alluding to the future event of Badr.

Ayah 127

وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ

Wasbir wama sabruka illa billahi wala tahzan 3alayhim wala taku fee dayqin mimma yamkuroon

Remain patient and your patience is dependent only on Allah. And don't grieve over them. And don't be in any discomfort over the plots they are making.

The Prophet (salallahu 3alayhi wasalam) is commanded to be patient whereas the ayah above tells the Muslims that patience at this time is better. By commanding the Prophet (salallahu 3alayhi wasalam) to be patient, it is assumed that the companions will follow his example.

Ayah 128

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

Inna Allaha ma3a allatheena ittaqaw wallatheena hum muhsinoon

No doubt, Allah is with those who fear Him and those are going to be the ones who excel.

There is a correlation between this ayah and one of the central ayat in this surah:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

عَدْل – Previously it was mentioned that the minimum expected of an individual is justice and the end point is excellence.

Having taqwa is also the minimum expected of an individual. If you protect yourself from displeasing Allah (swt), in your pursuit you will eventually become people of excellence.

Our relationship with Allah (swt) constantly changes. Our solid beginning of our relationship with Allah (swt) should be based on fear. If one does not begin with the foundation of taqwa (protecting one's self from displeasing Him) problems will arise.

Overtime, you learn to love to obey Allah (swt). You learn to talk to Allah (swt) more and to make du3a more. You begin to learn not only to have fear of Him but to have hope too. Your relationship evolves to a point where it reaches excellence. Taqwa prevents you from falling into sin which in turn protects your heart and keeps it pure allowing room for better things to develop.

مَعَ – to physically be with someone. It could also mean camaraderie, brotherhood and to be in agreement with one another.

Allah (swt) is saying that He is with those who have taqwa – you have His support.

This Surah alluded to the nation of Bani-Israel and that is the next Surah in the Quran – Surah Bani-Israel or also known as Al-Israa.